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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

VOL. XIII.—NO. 15. BOSTON, SATURDAY, APRIL 12, 1834. WHOLE NO. 661.

[From the Christian Reformer.]

JUDAISM INTRODUCTORY AND SUBSERVIENT TO THE GOSPEL.

There can be little difficulty in illustrating the subordinate relation of Judaism to Christianity; but the fact is of great importance, on account of the lessons which it delivers.

Judaism, being a Divine Revelation, helped to prepare the way for another Divine Revelation, far more extensive and momentous than itself, by exhibiting, generally, the kind of evidence, on which the claims of each are built.

We behold in the Mosaic Law some of the most striking manifestations which the world has seen of the being and the unity of God, of his perfections and providential and moral government; absolutely, the most striking of any with which the world was favored in its earliest ages. The grand principles of Natural Religion being thus taught and enforced, *miracles* were performed, and *prophecies* were delivered, by the Hebrew Legislator; while many of the articles of his code proclaimed a more than human wisdom. In the history, too, of the chosen people, as their Sacred Books present it, we find numerous and strong presumptions to the same effect.

Now the principles and outline of the evidence which sustains Christianity, are not different from these. Christianity also rests on the grand truths of Natural Religion, which it both assumes and elucidates: Christianity makes its appeal to *miracles* and *prophecies*, and to many internal testimonies supplied by the narratives handed down from those who were eye-witnesses and ministers of the word. In the nature of the thing, it could not be otherwise. Every special Revelation from Heaven, must, as such, take for granted, the existence of the Almighty God; his unlimited power, his perfect truth and holiness. As such, it must claim and receive support from an energy and a foreknowledge absolutely *divine:* and its purpose, its doctrines, its spirit, must accord with the excellencies of the Infinite Being from whom it comes. In the case of a single people, and through that people to some of the surrounding nations, Judaism had set forth one Eternal spirit, as the Sovereign Lord of all men: it had caused at least the Israelites to be *familiar* with miracles and predictions; and it thus served to bring their minds into a proper state for admitting the impressions which such demonstrations of Divine Agency are calculated to make.

Our Lord and his apostles perpetually referred to Judaism as a special Revelation from God, and placed some of their doctrines, precepts and reasonings on this ground. All this is matter of notoriety: and the fact must surely be decisive of the celestial origin of Judaism, with those who believe in Christ. Here we behold another way in which the Mosaic Religion was introductory and subservient to the Gospel. It was necessarily so in order of time. That which was to be appealed to by the Founder of the new dispensation, must, of course, have existed previously, and this as an instrument—not as being in itself complete and final.

I am aware that some men deliberately believe in the Gospel, yet withhold their assent from the pretensions of the great Hebrew Lawgiver. It may be possible, no doubt, to separate the claims of Jesus from those of Moses. The evidences of Christianity are so various, and each class of them is so powerful, that a faith simply in our Saviour's resurrection, will entitle a man, thus far, to the name of Christian. Nevertheless, while I cheerfully make this admission, I should be unjust to my convictions and feelings, did I shrink from declaring it as my opinion, that *he* is the more enlightened believer in the Gospel, who embraces it as the *second* great Revelation of the Divine Will. If there are those who entertain not this persuasion, and yet from the heart call Jesus *Lord*, their state of judgment may be owing to their want of a correct acquaintance with the Jewish Scriptures. The Sacred writings in general are lamentably neglected and unknown by numbers who rank among Christians: but the division of the Bible, in respect of which we chiefly behold this ignorance and neglect, is the Old Testament.

In the Mosaic law we have the beginning of the moral and special education of one people; while Christianity pursues and extends the plans of this education, for the ultimate benefit of all mankind.

The Divine Dispensations are analogous to each other; the object of them being the same, and the measures taken for the accomplishment of it being, for the most part, alike. In the infancy of the world, imperfect Revelations were made to Adam and his immediate posterity; to Noah and the Hebrew Patriarchs.—They were made only to individuals, or, at the furthest, to a single family. Not long afterwards, they had a wider compass. The families of the tribes of Israel having grown up into a nation, and being about to possess themselves of the promised land, Moses became their inspired Legislator and Guide. Of his ceremonial appointments the designed end was to secure his people from idolatry, and to educate them in the knowledge, worship and service of the One Self-existent God. Personally and collectively, they were happy in proportion as they were truly religious; miserable, exiled, degraded, in proportion as they forsook Jehovah. As far as the Jews themselves were concerned, this was the object of their polity.—Not however for the Jews alone was it ordained and administered. The dispensation of Moses powerfully illustrated the principles of God's moral government in respect of the kingdoms of the earth, at every period and in every region; the prosperity of communities being always in the exact degree of their virtue—the depression and decline of communities being always in the exact measure of their guilt.—But purposes yet sublimer were contemplated by *the Law*. Judaism was to be the harbinger of a far more excellent religion, intended and fitted for universal use, and for lasting until the end of Time. The darknesses which overshadowed the people was not to be removed at once, but gradually: it was to be followed by a dim twilight, and then by the beams of perfect day. Humanly speaking, the elements of Natural Religion were preserved and diffused, by means first of the selection of the Jews, and afterwards of their intercourse with neighboring kingdoms. All the changes in their civil and political state pointed to one end, were advances towards it, and seem to have been preparations for the advent of the Messiah. It was a consequence of the dependent state of the Jews that their Scriptures were translated into a language better and more generally understood than their own. it was a consequence of numbers of this people being dispersed among foreigners, and mingling with them, that when our Lord exercised his ministry, his countrymen had synagogues in almost every large city throughout the Roman empire; and this circumstance, inasmuch as Christianity arose within Judea, was particularly instrumental to the early progress and success of the new religion.

But if the Jewish scheme was introductory and subservient to the Gospel, we clearly see that Judaism and Christianity must not be confounded with each other.

They are not the same religion, in their doctrines, in their positive institutions, in their specific laws of life, in their scope and comprehension.

The characteristic doctrines of Judaism are the being, unity, perfections and moral providence of God, and the divine mission of Moses. Now these doctrines, it is true, are recognized and taught by the Gospel: but then they are not characteristic of the Gospel. However essential and momentous, still, these are not the tenets which Jesus Christ was specially commissioned to proclaim. The tenets which make Christianity what it is, are the resurrection of all the dead, as the consequence of our Saviour's death and resurrection, and the universal remission of the sins of the penitent, as likewise illustrated and ratified by the same great events. There may be, and frequently is, an intimate alliance between schemes, which, nevertheless, are not identical.

Numerous are the rites, the ceremonies, the positive institutions, of the Jewish economy. and they were also burdensome and costly.—Few and simple, on the other hand, are the positive institutions of Christianity: not, indeed, cast into shade, yet standing not out so fully into view as other parts of the religion. Even should it be alleged that these institutions are founded on some of the rites or usages of Judaism, they, however, are distinct from them, and have the advantage of them, in their circumstances, their sanction, and their freedom from all limitations of time and place.

The immediate object of the Mosaic law of ceremonies, was to guard the Jews against idolatrous practices; especially against those practices of the kind, of which they had been witnesses in Egypt. Our Saviour and his apostles never describe this ritual, still less the minute peculiarities of it, as being divinely intended to shadow forth the characteristic doctrines of Christianity; and wide is the difference between the phraseology of the only inspired teachers of the Gospel, and the phraseology of many a writer and preacher in succeeding ages. What Christianity is, we are to learn, altogether and exclusively, from the Christian Scriptures; though we should read attentively the Jewish Sacred Writings, with the view of understanding the exact relation of the Law to the Gospel, and of becoming familiar with the style of speakers and writers, who, with scarcely an exception, were native Jews.

Even as to the rules of life which they severally lay down, we must distinguish between what Jesus and what Moses taught. I know that the two grand commandments of both are the same; and that under dispensations of true religion there can be no mutual contradiction in the moral code. But these observations do not decide the case before us. Let us mark what our Lord said and did in respect of *devotion;* how he refined, purified, elevated it, beyond the expectations, ideas and practices of the body of his countrymen. At the same time, let us notice how he sanctions and how he extends *benevolence;* and, going far beyond the spirit of his age and nation, declares that every man is our brother, and every man whom we can assist our neighbor.

Those parts of the Mosaic law which concern the eternal and unchangeable articles of duty, are obligatory on Christians; not as being parts of that law, but simply because they are eternal and unchangeable, and therefore universally binding. Every thing else in the code of the Jews was local, national and temporary.—The decalogue, which is a summary of the whole law, comes within the scope of this remark. How far more strongly, then, does the reasoning apply to certain of the Jewish enactments, under the heads of property and kindred; to tithes, and what is called *usury** and the prohibition of the marriage-contract in given instances! It should be recollected that Jesus Christ not merely corrected some wretched comments on such articles of the law, but amended, and even superseded, one or two severe precepts which Moses had delivered. I advert to these facts, because, ever since Christianity has been corrupted by Man, there has been a proneness to interweave Judaical observances† with the doctrines and institutions of the Gospel: and seldom has the propensity been more notorious than at the present day; a proof this of the low state of religious and Scriptural knowledge among us, and of the existence of a habit which loudly threatens our Christian freedom!

We cannot but acknowledge the consummate wisdom of God in the appointment that Christianity should arise within JUDÆA, and be first offered to the Jews: they were already in exclusive possession of the elements of all pure religion; and that people alone, of the nations of the earth, bowed down to One Perfect Spirit—while to them alone had been committed those Divine Oracles which contained the predictions of the Christ. To prove the truth of the Gospel, and to assist its progress, Palestine was the destined and the fittest spot for our Saviour's ministry. In such a capital as Rome he could not have appeared with the same effect: and in a country altogether rude, hardly any attention would have been paid to him. Had Avarice or Ambition governed him, he must have sought a different theatre. Judæa, on the other hand, was the region best calculated to exercise his unrivalled disinterestedness and sincerity. By means, too, of the Jews, who were then found among nearly every people under heaven, the knowledge of these great transactions became public throughout the Roman dominions: nor could any man pretend that "this thing was done in a corner."

* *Usury* ("Usu-fructus") means, primarily, the *interest* of money; without any regard to the rate of the interest. In process of time, the word came to have a secondary, and, as it happened, an unfavorable signification, namely, *exorbitant interest*; and this sense it bore when our Public Version of the Bible was made. Indeed, in the reign of James I., this sense of the term prevailed.—The Israelites were interdicted from taking *any interest* on loans to their brethren. Good reasons existed for the prohibition; but they were reasons peculiar to that people. He is an extremely ill-informed Christian who imagines that they are universally in force.

† It is, for example, no law of Christianity that one day in seven must be passed in Judaical rigour. We have no such precept from our Lord; and no such pattern in his conduct, or in that of his Apostles. Few things are more disgraceful to our age and nation than the projected legislative measures on a subject, where human legislation is worse than unavailing.

[From the New England Magazine for April.]

THE BETHEL FLAG.

As I am not of the school of students in the natural history of dreams, my thoughts have never got entangled in any of the fine-spun threads of metaphysics, or laid themselves down to rest on any learned hypothesis, concerning them. I would not undertake to tell where reason is, or how far imagination may have swayed from her, during the hours of slumber, that produce them.

I believe that the wisest things which may be said about the philosophy of dreams, can only go to prove it but a dreamy philosophy; and that he who wearies or amuses his mind most in theorizing on the subject, can no more give a true exposition of its own condition and operations while his body sleeps, than he can of the inscrutable principle that acts in the magnet, or that throws up sheets of light in the Aurora Borealis.

The nature of our dreams, spite of all we may do, will baffle investigation; and, with their own characteristic levity and caprice, dance out of our reach, and elude the grasp of its most diligent pursuer. After the keenest speculations, into which man may enter on this subject, as well as a thousand others connected with the mysterious being which he calls *himself*, he must wait the dawn of a clearer perception than can come to him through the veil of the flesh, before he can look upon it with an unclouded eye. Till this shall be, he must own that he is "to himself a miracle," and honestly allow, that there are certain effects, for which he can find no origin short of the great FIRST CAUSE. The spiritual being, which is here wrapped up in the bud of its existence, will not be full-blown till all the sleeping and the waking dreams of this life shall be dissolved, and the shadows of the earth flee away. Then will it unfold to the light of another world.

I am not what is popularly called, a believer in, or an interpreter of, dreams; nor does superstition ever feed me with hopes, or torment me with fears, drawn from them. But I am one (probably of thousands) who sometimes have the mind so strongly stamped with scenes and images that have passed before it, while the body assumed the temporary likeness of its final repose, as not to lose the impression till after this mysteriously united pair, matter and spirit have long been wide awake.

The following is an instance of this kind. I will give the little picture precisely as its original lived in my imagination, and as it was drawn on my mind during a short sleep. I hope my readers will forgive me for violating a prescribed rule of politeness, by telling a dream; as it seemed to me to be a striking allegory, and one that never would have entered my mind in my hours of wakefulness; nor could I trace it to any association of thoughts or circumstances that had occurred.

I thought myself in a beautiful ship that was out on the open ocean, and bound to some part of the eastern continent, with her sails all set to the balmy breeze, upon which, from the top of her stately mast, floated the BETHEL FLAG.

The deep was smooth and bright before her; and not a vapor, nor the trace of a cloud, hung between her and the pure blue world above, where the sun moved on in his glory, till his approach to the western horizon softened the radiance of his face, and enabled the eye to look full at its mellowed beauty, which, though less dazzling, was far more heart-touching than his mid-day beams. I watched his descent till he was fairly gone, and the sky where he had sunk, blending the reflection of his farewell smile with the dusk of the coming night, became a visible figure of that feeling, half delight, half sadness, which the memory of a departed saint pours over the soul. Then, twilight came; and star after star peeped out, while night gathered round us, till the whole arch of heaven was peopled with twinkling ministers of light, that seemed like a bright army drawn out to protect the color under which we sailed, and to guide us over the deep.

While I stood and leaned over the side of the ship, as she rolled on in majesty, my eye grew weary of looking up to the lofty vault above, and fell, for rest and amusement, on the gently swelling billows of the element beneath us, where each within the scope of its vision, heaved up its bosom marked with the sign of a star. At length, tired of wandering in the distance, it confined itself to a narrower sphere, and was contented to watch the path of the ship.

As she cut her furrow through the deep, she left behind her a luminous train like the milky way; and her sides were encompassed with wreaths of phosphoric light. I knew not how long I had hung, idly musing over the play of the sparkling waters, and listening to their gurgling and dashing round the bark that bore me through them, when the quick, hurried steps, and mingled voices of the mariners roused me from my reverie

On looking up, I found that, by one of those sudden changes to which one is often liable at sea, we had entered another latitude, and a region where we were overhung by a dense vapor which shut out the face of the sky, and shrouded us in a blackness that was only pierced by forked lightning, which seemed darted at us from every side of the hemisphere; while a strong under-current of air hurried us forward, we knew not whither; and our flag was only discernible by the fitful glare of the flashes that played about the masts.

The sails were slackened, but the ship drove on with fearful speed, till the cry of "*breakers! breakers ahead!*" sounded along her deck, and consternation, seized every man. Soon she began to rock and toss like an egg-shell. Then, she would mount, and plunge, and welter, while her cordage rattled, her canvass flapped, and her timbers creaked, as if ruin had taken hold of her with a determined grasp.

She had broken from the command of her officers; the pilot had abandoned the helm, and the tiller was left to play back and forth without a hand to steady it while surge after surge swept over her decks like terrible besoms of destruction; and the roaring and the dashing of the raging waters drowned every other sound. At length, by one mighty effort of the sea, the weary ship was driven and thrown up with impetuosity, where she lodged and stuck fast, with her side in the sand on some unknown shore.

The waves rushed furiously after her as if to recover their lost prey; but while none had power to loosen her hold upon the beach, each drove her deeper and deeper into the sand, till the commotion among them began to abate, and calmness gradually came over the deep.

When the night had faded, and the day dawned, the skies shone out in unveiled beauty; and we found we had been cast far up on the shore, in an uninhabited track, on the coast of Africa.

The sun rose clear upon our ship, as she lay upon her side, with the points of her masts touching a muddy soil, where the soft wet turf stretched down towards the rocky and sandy border of the sea; so that our beautiful Bethel Flag had been dipped in the puddles, and trailed upon the gravel, till it was wet and heavy, and lay before us in a mass of long dirty wrinkles, so completely disguised that no one would have guessed what it had so lately been. But while the ocean seemed divested of the terrible character it had assumed in the night, the land prospect that opened before us, was such as to fill the bosom with inexpressible delight.

A wide, inclined plain, that receded from the sea-side and fastened itself to the foot of a neighboring mountain, was covered with a carpet of soft, fresh grass, with the dew all clear and still upon it, and looked like a bed of emerald sprinkled over with diamonds; while it was studded here and there with knots of flowering shrubs, that filled the air with odors from a thousand bursting buds. The birds, in throngs, disported their many-colored plumage among them, and sang their morning hymns, in songs and voices that I had never heard before. The date-tree held out her fruit; and fair groves of palms waved their broad leaves, as the soft winds passed by; while, from the side of the mountain, its pure, sweet veins were pouring out their waters in cool fountains, and sending them down to beautify and fertilize the soil that lay beneath it.

But amid all this beautiful scenery of nature, one object that seemed wholly out of keeping with what surrounded it, and its purpose, in such a place, inexplicable, arrested my attention, and excited much curiosity though it was not at all imposing in its appearance, and my discovering it seemed entirely accidental.

As I roamed, full of wonder and delight, along the verdant slope my feet came suddenly upon a spot where the sod was pierced by the grey head of a rock, that seemed deeply sunk, and strongly set in the earth. Just as I was going to step on it, to pass over, a crackling sound and a sweep of hot air, made me withdraw my foot and retreat. On going a little down towards the water, to take a fair view of the rock, at a safe distance I saw that it was excavated on one side, so as to form a deep oven, the mouth of which opened to the ocean. The little cavern was nearly full of living coals, whose intense heat and vivid glow gave the whole inside of the rock the appearance of a carbuncle.

As I was opening my lips to ask a little sailor lad, who walked by my side, what he thought the design of this furnace could be, and who could have kindled the fire, when there was near it no trace of human agency, he darted from me, and, running to the ship, unfastened the flag, and dragged it up the slope, to the cave. He then gathered it up in a small compass, and, before I had time to seize his hand, to arrest its work, cast it on the fire.

A loud hissing was heard in the furnace, as the drenched flag met the fervid coals; and it was for a while filled with steam and smoke, that rolled out of its mouth in such volumes, as completely to conceal the process which was going on within, and to make it uncertain whether the fire or the water would gain the victory.

I rebuked the boy for what he had done; for, I thought our beautiful color was now gone forever beyond the hope of restoration; and that not even a remnant could be saved.

He smiled, and, with a placid look, calmly replied—"The BETHEL FLAG can't consume—it is made of *Asbestos*, and will only be purified by the fire!"

When the smoking subsided, and the furnace resumed its red, devouring look, I saw the flag lying on the coals, in a mass of fuel, half black, half bright, that looked as if in the act of separating to go off in light cinders. But no part of it was rent away, while it grew hotter and hotter, till it shone before me in an entire web of threads of fire.

Then the boy drew it forth, with the aid of an instrument, and tossed it up in the air, till it was cool enough to be handled. After this, he rubbed it and shook it till every particle of ashes and dust was gone; when he spread it out, and displayed it in its perfect form. It looked whole and new, and its colors were bright and beautiful as those of the bow of promise.

Meantime, the ship had been righted; her hands were all found to be safe, and uninjured by the disaster; and she now stood up, fair and stately, with the flag again hoisted in its proper element, after its conflict with earth, fire, and water, and ready to resume her voyage. But, getting the ship under weigh produced so busy a scene of action, and the joy at our preservation, together with the thought of setting sail again, filled my breast with feelings that bubbled up so fast, that I awoke, and found myself actually exhausted with excessive emotion, and drawing in my breath as deep and long, as if respiration had been suspended during the whole of my slumber.

The whole of what I have related, was for a long time so vividly marked on my mind, that I could hardly get rid of the impression that it was something which I had, in reality, experienced; and, even now, it comes up to my memory among other events of my life, with equal pretensions to truth: and perhaps, more, to utility. For, while many of them only bring bitter or sorrowful reflections, this produces a train of pleasant and harmless, if not profitable thoughts, as I thus moralize it.

I was looking *downward*, at what we were going through, and amusing myself with false lights, when the misfortune came upon our ship. No one can undertake the voyage of life under a better color than the *Bethel Flag*; it will come out bright at last, if it is made of the true material. The lightning cannot shred it—the blast cannot rend it—it will not lie long upon the earth, nor take a lasting stain from the things thereof—the fire will prove its virtue and its imperishable worth. After all the trials it may sustain from these assailants, it will rise again to be examined by the keen eye of the sun, and float in its pristine beauty upon the pure breath of heaven.

The bark that bears this flag may not always sail on a smooth sea, nor be preserved from adverse winds. Vapor and darkness may sometimes hang around her—she may run into breakers, and find the sea foaming over her, but she will not sink—she will not part—her owner and builder has made her strong—he knew she must sail on a perilous voyage, for "the sea is his, and he made it." She may be thrown up awhile on the strand, but this will be to save her from being swallowed by the deep, and to make her secure till the fury of the waves is over, and the shades of night are lost in the light of the morning. Her mariner may not always have strength to govern, or skill to direct her; but when he has done all in his power, he may "stand still and see the salvation of the Lord;" and find that the only ark of safety bears the BETHEL FLAG.

H **

RELIGIOUS OPINIONS OF THE UTOPIANS.

The following extract from Sir Thomas More's Utopia is interesting, not only in itself but as expressing undoubtedly the opinions of its illustrious author, which were far in advance of those of his age. After stating that the founder of the Commonwealth had made a law that every man might be of any religion he pleased and might endeavor to draw others to it by the force of argument, he thus proceeds.

This law was made by Utopus, not only for preserving the public peace, which he saw suffered much by daily contentions and irreconcilable heats, but because he thought the interest of religion itself required it. He judged it not fit to determine any thing rashly, and seemed to doubt whether those different forms

of religion might not all come from God, who might inspire men in a different manner, and be pleased with this variety; he therefore thought it indecent and foolish for any man to threaten and terrify another to make him believe what did not appear to him to be true. And supposing that only one religion was really true, and the rest false, he imagined that the native force of truth would at last break forth and shine bright, if supported only by the strength of argument, and attended to with a gentle and unprejudiced mind; while, on the other hand, if such debates were carried on with violence and tumults, as the most wicked are always the most obstinate, so the best and most holy religion might be choked with superstition, as corn is with briars and thorns. He therefore left men wholly to their liberty, that they might be free to believe as they should see cause; only he made a solemn and severe law against such as should so far degenerate from the dignity of human nature, as to think that our souls died with our bodies, or that the world was governed by chance, without a wise overruling Providence. For they all formerly believed that there was a state of rewards and punishments to the good and bad after this life; and they now look on those that think otherwise, as scarce fit to be counted men, since they degrade so noble a being as the soul, and reckon it no better than a beast's. Thus they are far from looking on such men as fit for human society, or citizens of a well-ordered commonwealth; since a man of such principles must needs, as oft as he dares do it, despise all their laws and customs; for there is no doubt to be made, that a man who is afraid of nothing but the law, and apprehends nothing after death, will not scruple to break through all the laws of his country, either by fraud or force, when by this means he may satisfy his appetites. They never raise any that hold these maxims, either to honors or offices, nor employ them to any public trust, but despise them, as men of base and sordid minds. Yet they do not punish them, because they lay this down as a maxim, that a man cannot make himself believe any thing he pleases; nor do they drive any to dissemble their thoughts by threatenings, so that men are not tempted to lie or disguise their opinions; which being a sort of fraud, is abhorred by the Utopians. They take care indeed to prevent their disputing in defence of these opinions, especially before the common people; but they suffer, and even encourage them to dispute concerning them in private with their priests, and other grave men, being confident that they will be cured of those mad opinions, by having reason laid before them. There are many among them that run far to the other extreme, though it is neither thought an ill nor unreasonable opinion, and therefore is not at all discouraged; they think that the souls of beasts are immortal, though far inferior to the dignity of the human soul, and not capable of so great a happiness.

They are almost all of them very firmly persuaded, that good men will be infinitely happy in another state; so that though they are compassionate to all that are sick, yet they lament no man's death, except they see him loath to part with life; for they look on this as a very ill presage, as if the soul, conscious to itself of guilt, and quite hopeless, was afraid to leave the body, from some secret hints of approaching misery. They think that such a man's appearance before God cannot be acceptable to him, who being called on, does not go out cheerfully, but is backward and unwilling, and is, as it were, dragged to it. They are struck with horror, when they see any die in this manner, and carry them out in silence, and with sorrow, and praying God that he would be merciful to the errors of the departed soul, they lay the body in the ground. But when any die cheerfully, and full of hope, they do not mourn for them, but sing hymns when they carry out their bodies, and commending their souls very earnestly to God, their whole behaviour is then rather grave than sad; they burn the body, and set up a pillar where the pile was made, with an inscription to the honor of the deceased. When they come from the funeral, they discourse of his good life and worthy actions, but speak of nothing oftener and with more pleasure, than of his serenity at the hour of death. They think such respect paid to the memory of good men, is both the greatest incitement to engage others to follow their example, and the most acceptable worship that can be offered them; for they believe that though, by the imperfection of human sight, they are invisible to us, yet they are present among us, and hear those discourses that pass concerning themselves. They believe it inconsistent with the happiness of departed souls, not to be at liberty to be where they will; and do not imagine them capable of the ingratitude of not desiring to see those friends, with whom they lived on earth in the strictest bonds of love and kindness. Besides, they are persuaded that good men, after death, have these affections and all other good dispositions, increased rather than diminished, and therefore conclude that they are still among the living, and observe all they say or do. From hence they engage in all their affairs with the greater confidence of success, as trusting to their protection; while this opinion of the presence of their ancestors is a restraint that prevents their engaging in ill designs.

They despise and laugh at auguries, and the other vain and superstitious ways of divination, so much observed among other nations; but have great reverence for such miracles as cannot flow from any of the powers of nature, and look on them as effects and indications of the presence of the Supreme Being, of which they say many instances have occurred among them; and that sometimes their public prayers, which upon great and dangerous occasions they have solemnly put up to God, with assured confidence of being heard, have been answered in a miraculous manner.

They think the contemplating God in his works, and the adoring him for them, is a very acceptable piece of worship to him.

Arnauld.—This was one of the most eminent among the recluses of Port Royal. He one day wished Nicole to assist him in some new work. "We are now old," observed his friend, "is it not time to rest?" "Rest! have we not all eternity to rest in?" was the remarkable answer of Arnauld.

ORIGINAL COMMUNICATIONS.

TO THE EDITORS OF THE REGISTER.

THOUGHTS ON THE MINISTRY.—NO. I.

Messrs Editors,—In two of your late papers some remarks have been made on the subject of Theological Education. It is a subject full of interest; and with your leave I propose to offer a few further thoughts which may attract some regard from those who are interested in the great work of the ministry, and the dissemination of truth as we believe it to be in Jesus.

"*Sound Learning* is essential to the dignity, efficacy and permanent usefulness of the ministry."

This is the remark of one of the writers to whom allusion has been made. It is unquestionably true. But *sound* learning as it seems to me, is one thing, and profound and classical learning is quite another. One person may possess learning only to a certain degree, but as far as it goes it may be perfectly sound and thorough. Another man may possess a vastly higher degree of learning, but it may not be more thorough or sound, and his preparation for given duty may not be more complete than that of the former. To illustrate the subject. Suppose it to be assumed, that for the ministry it is essential to possess sound learning on the Evidences of Christianity. Now this may be obtained as fully and as thoroughly without a classical education, as with it. A persevering student may make himself as thorough a master of all the facts, arguments and illustrations of the evidences of Christianity, without the aid of the dead or foreign languages, as by the most thorough intellectual preparation required by any of our Collegiate Institutions. So again with regard to a Knowledge of the Scriptures. Sound learning here is essential to great usefulness in the ministry. But cannot a perfectly sound knowledge of the Scriptures be attained without a previous and thorough study of the original languages in which they were composed? It seems to me that to deny this, is to deny the truth of the Scriptures. He that runs may read. He that studies them diligently, even in their present translation may obtain a very full knowledge of their meaning, aim, and excellence. But in addition to this, how many are the helps perfectly accessible to the mere English reader, by which every difficulty may be removed, every obscurity made plain, and the whole truth of the Gospel scheme brought into the broadest light of intellectual day. Again, with regard to composition. The necessity of attending a complete course of theological instruction is quite problematical to me in regard to the attainment of such a knowledge of the English Language, the rules and principles of rhetoric and oratory in order to qualify successfully a candidate for the ministry. It is a well known fact, that some of the most captivating writers and speakers have not attained their perfection in either by their attendance upon classical institutions or by receiving a complete course of instruction in any public institution. If then the evidences of Christianity, a perfect knowledge of the Scriptures, and a power of expression and utterance may be acquired without the high degree of preparation which is now required at some of our Theological Institutions, and if these are sufficient to qualify an individual for success in the ministry, in some part of the Lord's Vineyard, which is becoming desolate for want of teachers, why should it be insisted on that no one shall be permitted to enter the field, but those who have made these high attainments? Why should the cause of truth suffer—why should it be stayed in its progress, by placing before us an artificial standard, without the rising to which none shall be allowed to go forth to minister?

The position now taken is not that the highest intellectual and moral preparation is unnecessary in all cases. On the contrary there are many places, where such a preparation is indispensable from the first entrance upon the ministry; places, where no leisure will be found to supply early deficiencies; and where the utmost diligence, industry and talent will be required to obtain those stores of knowledge which will be required to satisfy the wants of the people. But it is equally true, that there are many situations where this high degree of preparation is not requisite; where its attainment takes away, even from the power of its possessor to benefit those to whom he may be called to preach, and where its cost obliges many of our present candidates to decline stations of great usefulness because they cannot obtain in them a sufficient remuneration.

Apollos.

CHRISTIAN REGISTER.

BOSTON, APRIL 12, 1834.

THEOLOGICAL EDUCATION.

We insert today a communication on this subject, which we would not have understood as expressing our own views, or those of any considerable portion of the friends, with whom it is our privilege to act. The writer of the article in question appears to have been led into error, through want of making proper discriminations, that are essential to a just understanding of the subject.—His principal position, however, we hold to be important and correct. We cannot doubt, for a moment, that there are some, perhaps many situations, in different parts of our wide country, where a thorough, classical education is not essential to the success and usefulness of a minister of the Gospel. We rejoice in the examples that are within our recollection and at this moment under our eye, of native genius and fervid piety, without the aids of systematic learning, being honorably and usefully employed in the vineyard of our Lord. But, at the same time, we are aware, that these are exceptions to the general rule, and that if we wish to bring sound wisdom, enlightened zeal, and well-directed energy into the service of the ministry, we must in ordinary cases, make use of the means which Providence has appointed for the improvement of our intellectual nature, namely, its patient and judicious cultivation. If the people are to be fed with knowledge and understanding, their instructers must be men of mature and well-furnished minds. They must possess that acquaintance with the principles of the subject, which they are appointed to teach, which cannot be acquired, without a learned education. A man who habitually breathes the atmosphere of an educated community, may be able indeed to talk fluently on the vast subject of religion, perhaps to the admiration of an audience who think more of sound than of sense,—he may be able to make a speech, from time to time, that shall captivate the ear and dazzle the imagination, although he may possess little talent and less learning: but it is impossible, for any man even with the powers of an archangel, to go on from year to year—in season and out of season, with the exposition and defence of the great doctrines and duties of Christianity, in a manner to convince the understanding and to touch the hearts of enlightened men, without the aids of a sound and various learning, such as the diligent study of many years alone can impart.

It is said that the learning requisite for an acquaintance with the "Evidences of Christianity, may be obtained as fully and as thoroughly without a classical education as with it." This assertion betrays either great haste or an imperfect understanding of the subject. There could not be a greater fallacy. It is true only in this respect, that an uneducated man, with a faithful study of all the "facts, arguments and illustrations" in support of Christianity, can satisfy himself as to its truth.—There is no doubt of this. But it is one thing to understand a subject, sufficiently for our own conviction, and quite another thing, to be able to argue it for the conviction of others. Whoever supposes, that he has acquired a knowledge of this subject, which will qualify him as a public defender of Christianity, with only the second-hand learning, contained in popular volumes, is very much mistaken, as to the nature of the points of discussion. Could the course of Lectures recently delivered before the Young Men of Boston, on this subject, have proceeded from the pens of uneducated or poorly educated men? And would any thing below the standard of learning and ability, which they displayed have given satisfaction, to a popular, promiscuous audience?

Still more erroneous is the assertion, that a competent knowledge of the Scriptures can be attained, without a previous study of the original languages. For all purposes of practice and personal edification, undoubtedly, a sufficient knowledge of the Bible can be acquired, without profound learning. But the case is widely different, when one undertakes to be the teacher of others. Even the instructor of a class in a Sunday School, who feels the difficulty and responsibilities of his office, will hardly venture upon his task, until he has attended himself higher instructions, where the learning acquired by the labor of years, is freely communicated in the Teacher's meeting or the Vestry Lecture. Some one must possess the competent learning, or the Scripures cannot be fully understood. Who should have this learning, but the minister, who is set apart for this very purpose? Wo be to his flock, if he is an ignorant, or a superficial man.

We conclude our hasty remarks, which we do not intend to offer as an argument on the subject—having neither time nor inclination to discuss it at present in a proper manner—with referring to the fact, that the most useful ministers, who have entered upon their labors, without a learned education, have generally been the first to discover their error, and have spared no pains, to supply the deficiencies of their original preparation.

RELIGION IN FRANCE.

A correspondent of the New York Observer, whom we presume to be a native Frenchman, is publishing in that paper a series of letters on the present state of religious thought and feeling in France. It appears that a signal reaction has taken place, after the reign of terror and infidelity, which left a deep and dark impress upon the national character. The most enlightened minds in France, especially the young men, who it is said present a strong contrast in their feelings, to the frivolity and shallowness which has long been thought characteristic of French society, are sensible of the necessity of religious sentiments to the improvement of man, and are thirsting for a form of religion, which they can sincerely and heartily embrace. It must be an interesting fact to the Young Men of our own city, who have displayed such a noble spirit and warm attachment to religious truth, in view of the attempt to introduce among us the corrupted and corrupting dregs of a worn out French Philosophy, that their contemporaries in the very citadel of infidelity, are animated with the same spirit, and are longing to throw off the delusive imposition, by which they have been taught that God is a fiction and man a brute. They must be encouraged in their zeal for pure religion, by the example of those who have attempted to dispense with it, and the miserable results of whose efforts are clearly before the public eye.

With regard to the form which religion may assume in France, it ought to be stated, that there is a strong desire on the part of many, to introduce the principles of the so called Evangelical faith.—It is true, however, that the spirit of sound philosophy and enlarged liberality which is every day gaining ground, will oppose a powerful obstacle to the prevalence of any other views than those of Rational Christianity. And the Evangelical Faith on the Continent of Europe, is a very different thing, from the system which has the same name in this country. With the exception of a considerable party in Geneva, and a few scattered theologians in Germany and France, who have been infected with the bitter and fanatical spirit of the Evangelical sect in England, we are not aware of any, whose views of religion are not more essentially allied to Evangelical Truth as it exists in the New Testament, than to the psuedo-evangelical system as it is expounded by the exclusive party among ourselves. We cannot, then, but cherish a strong hope, that France is destined to bear a distinguished part, in the restoration of pure and vital Christianity to the heart of man. As far as we are acquainted with the views of their most enlightened men, as expressed in their own writings, and confirmed by private letters from some of their number, we are led to believe that the religious ideas of which we may be permitted to call Dr Channing the representative in this country, would be embraced with a warm and hearty faith, by the educated classes, who have been prepared by a spiritual philosophy for the reception of the truth.—The mass of the population, degraded by infidelity and vice, alive to the flippant sophisms of Voltaire and his satelites, we believe could be affected only by the living voice of one who should live among them, and devote his whole soul to the work of lifting them out of the abyss into which they have fallen. And upon them, the pure Gospel of Christ, would exert a far better influence, than if encumbered with the theories of the English exclusives.

We give below, one of the statements of the writer in the New York Observer, which we have every reason to believe to be correct.

If we observe attentively the internal working of minds in France, we remark *an obvious return to spiritual ideas.*

Understand me on this point, I do not say that materialism is yet driven from the strongholds it has occupied in this country for eighty years; the mass of the French people are still divided between the grossest impiety and the most degrading superstition; in the large towns the lower classes are given up to an unrestrained and shameless infidelity, while in the villages the credulous multitude still listen respectfully to the old fables of the Romish church. The middle classes, merchants, manufacturers, and small landholders, are little more advanced than the lower classes in regard to religion; among them, infidels, scoffers, and indifferent persons abound, who dream of nothing but their pleasures, and live as if they had no souls.—But when you ascend higher, you find an obvious return to spiritual ideas. The professors of the principal scientific establishments at Paris, men of letters, and especially the young men who have received a thorough education, reject the materialism of Cabanis and Broussais with deep disgust.—They seek, and will have a religious faith; they wish to believe opinions less debasing than those of a stupid and brutal impiety. An example of this is seen in the St Simonians themselves; they were in error, no doubt, as all are in error who follow only the uncertain glimmerings of their own reason; they indulged in ridiculous reveries, and imbibed immoral maxims; but their faith, erroneous as it was, was still an advance on the infidelity which prevailed at the commencement of this century, for the St Simonians felt the need of restoring positive convictions and of *spiritualizing* human activity.

In saying that there is a return in some minds to *spiritual* ideas, I do not speak of *Christian* ideas; for unhappily true Christianity is unknown in France, to the learned as well as to the illiterate. I believe indeed, that superior and cultivated minds will not be converted until after others, if they are ever converted, and that it is not to them first the friends of the Gospel should address themselves. The pride of reason opposes almost insuperable barriers to Christian truths. When revelation was first promulgated in the pagan world, it was the poor and simple who turned to the cross of the Saviour; the philosophers of that time manifested strong opposition and were the last to be converted. It will probably be so among our learned men. But materialism is no longer predominant; it has fallen under the weight of contempt of the higher classes; and this is something gained; spiritual ideas have sprung up again and resumed the empire which they ought never to have lost. True, much more is necessary to restore the Christian faith; but, at least, a first step is taken towards the introduction of the Gospel. This is the fourth sign of the times.

THE LOVE OF GOD.

The love of God flows freely and spontaneously. The mother needs no argument to persuade her to love her child—the fountain needs no argument to induce it to send forth its waters—the sun needs no argument to win him over to shed forth his precious light: so the love of God is not constrained but flows from his very nature; God is love; therefore he must love.

We find the above beautiful extract in the Western Methodist. We rejoice to see it there. It is one, among many proofs, of the increasing prevalence of just ideas of our Father in Heaven. Compare the sentiment here expressed with that set forth in some of Dr Watt's most popular Hymns. Compare it with the recorded confessions of faith of almost every church in Christendom. Compare it with the style of preaching, of which we have an everlasting monument in the writings of Edwards. We perceive a great change. We were taught of old, that the love of God "needed an argument." We were made to believe that it must be "constrained" by the atoning blood of Christ. But the human mind moves on. The man puts away childish things. The present age is sick of the theology of the past age. It yearns for something purer, more tender, more consistent with the justice and love of God. The time is hastening on when the sacrifice of Christ, his life and his death, will be regarded as the highest pledge of God's love, the visible proof of his favor, and the heart of man will stand aghast at the idea, that it was to purchase the love of God, which is free as the Light and boundless as the Universe.

NATIVE DEPRAVITY.

He who deals much with young persons with a view to their spiritual improvement, will meet with the most convincing proofs of the alienation of the unregenerate heart from God. The most horrid crimes may strike us as the surest signs of innate depravity; but then we know not under what provocations they may have been committed, or in what unfavorable circumstances their authors were trained to such wickedness. But in youth we see the character of the dispositions before they are contaminated by the world. We judge of the purity of the waters not in the muddy river that has caught the filth of the country through which it has passed, but in the fresh stream as it issues from the fountain. And who that has noticed the earliest development of moral dispositions, has not remarked that they are characterized by at least estrangement from God. "I am glad I am well again," said an amiable boy on his recovery from a short illness. "And something more than glad are you not?" I replied. "What more?" he asked. "Can you not add another word to 'glad' or substitute a better one in its place?" "I do not know of any." I reminded him that his sickness might have been serious, to remember to whom he was indebted for his speedy recovery, and by various trains of thought endeavored to lead him to the sentiment I wished him to express. I almost put the word into his mouth, but he did not utter it. At last I said, "Would not *thankful* be a good word?" "I suppose so," he answered, with a tone of indifference. Is not this native depravity?—*Jour. of Flush. Inst.*

No. Far from it. What reason has the writer to suppose that the indifference, manifested by the child was the result of a natural hostility of the heart to God? None at all. It may be accounted for on much sounder principles. In our opinion, it was the result of a deficiency in his religious education. Is it probable that this child had always had the idea of God presented to him in an intelligible and attractive manner? Had the wisdom and delicacy been employed to lead his young spirit up to the Father of spirits, which have recently been described, in some striking narrations in Abbott's Religious Magazine? We presume not. On the contrary, we do not doubt, that his mind had been disgusted with the cold and unskilful manner in which religion had been urged upon him, until its very mention was a weariness. Suppose that you were to talk about the beauties of the starry heavens, when a child was indisposed to listen, or incompetent to understand, until he was tired of the mere idea of the sky, would you say that it argued a native want of taste, or of love for the beautiful? No. You would blame your own awkwardness and presumption, in having desecrated a holy subject, by your unskilful handling. It is poor sophistry for us to charge the effects of our own ignorance and heedlessness on the workmanship of God. He has imprinted on the human heart a natural sense of religion,—stronger, more active, more irrepressible than the sense of beauty or the perception of abstract truth,—and it requires only, the faithful exercise of Christian education to expand it in all its loveliness and power. For this instance of indifference, the effect of a neglected or mistaken culture, we could bring many where the purest gratitude to God, was a living principle, in the unstained youthful heart,—where the idea of a Heavenly Father was associated with all that is most touching and delightful in human affection. Let Christian parents do their duty—let them present the spiritual image of the God and Father of our Lord Jesus Christ, to the opening minds of their children, so that they may comprehend it, and they will have no reason to complain of "native depravity," however much they may lament native weakness and imperfection.

Library of old English Prose writers. vol. ix. Works of Sir Thomas More. Boston, Hilliard, Gray & Co.

We are glad to see another volume of the Library of Old English prose writers and to read in the Editor's preface an assurance that we may expect a new one, once a quarter, as formerly. We have always considered this as among the most valuable publications of the day. We have here in a form at once cheap and beautiful, the wisdom, learning and imagination of the intellectual giants of former days whose works will now stand a reasonable chance of being read by many who, if they had access to the original editions, would be discouraged by their brown paper, uncouth printing and antiquated appearance. The present volume is a selection from the writings of Sir Thomas More, "the Father of English prose," a man every way admirable, and by his life as well as writings, entitled to the grateful remembrance of posterity. It contains Bishop Burnet's translation of the "Utopia," a work which has long been a standard one in English literature, and the "History of King Richard III, which has always been regarded as an authentic and valuable production and which the fastidious Walpole pronounced to be "a very beautiful composition." The letter of Erasmus prefixed, is one of the most graphic and spirited literary portraits ever drawn by the hand of genius, and paints his illustrious friend to the very life.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, March 31, three memorials were presented from North Carolina, and one from Mobile, praying for the restoration of the deposites. The resolution of Mr Clay, respecting the Union Bank of Maryland, was agreed to, after being so modified, as to require of the Secretary of the Treasury a statement of the amount of public money deposited in said bank, and information whether any treasury drafts have been furnished to it during the month of March, or any time to the Bank of Maryland, and respecting the amount of the stock of the former owned, at stated periods, by Mr Taney. Various private bills were read a first and second time, and the Senate adjourned.

In the House of Representatives, memorials from Bath, Me., from Adams, Mass., from the county of Bristol, and from Lynn, praying for the restoration of the deposites, were presented and committed. Mr Osgood presented the proceedings of a meeting held in Boston, in support of the removal of the deposites, and in opposition to the Bank. Mr Burges presented a memorial from Rhode Island, praying for relief from the existing distress. Mr Pearce presented a letter from several persons, in reference to this memorial, which was pronounced by Mr Burges to be a forgery. The residue of the sitting was occupied with a controversy between these gentlemen, for the most part of a personal character.

In the Senate on Tuesday, Mr Wright asked leave to present a report from the minority of the Committee on the subject of the contested election of a Senator from Rhode Island. The motion for leave was laid upon the table, the report being in the unusual form of a reply to that of the majority.—The bill making an appropriation for the repair and completion of the Cumberland road in Ohio, Indiana and Illinois was taken up, and was refused a third reading by a vote of 22 to 20.

In the House of Representatives, a report of the Secretary of State was presented by the Chair, relative to the counterfeiting of coin. Mr J. Q. Adams presented the petition of citizens of Plymouth county, Mass., praying for an improvement of the navigation of North river, by cutting a canal from the northeast bend, below Wills's Island, to Scituate. The House then proceeded to the order of the day; and Mr Hardin of Ky. spoke in opposition to the Report of the Committee of Ways and Means, until the hour of adjournment.

In the Senate, on Wednesday, the vote of the preceding day, by which the Cumberland road bill was rejected, was reconsidered. The death of Mr Blair was announced to

that body by Mr Preston, and to the House of Representatives by Mr McDuffie, and the usual arrangements were made, respecting the funeral obsequies, which were to take place in the afternoon of that day. No other business was transacted.

In the Senate on Thursday, memorials from the county of Chittenden, Vt. and Bath, Me. censuring the removal of the deposites, were presented and referred. Mr Benton presented the resolutions adopted by a meeting of the friends of the administration, and the opponents of the bank, held at Faneuil Hall in Boston, which were also committed. The chair laid before the Senate a communication from the Secretary of the Treasury, in reply to the resolution of Mr Clay respecting the Union Bank of Maryland, stating that no treasury dratt was furnishe l to the Union Bank of Maryland in the month of March, or to the Bank of Maryland at any time: and that, at the time of the removal of the deposites, 71 shares and 4 half shares in the stock of the former were owned by Mr Taney, of which eight shares, together with the half shares, have since been sold. The report of the committee on the Judiciary respecting the Pension fund was made the order of the day for Tuesday. The Senate then proceeded to the consideration of private bills, until the hour of adjournment.

In the House of Representatives, a bill was reported to provide for the payment of claims for property lost, or destroyed by the enemy, while in the military service of the United States during the late war and the subsequent Indian wars; also, a bill making compensation for certain diplomatic services and for other purposes. Mr Chilton Allan concluded his remarks, in opposition to the resolution of Mr Mardis. Mr White of Louisiana moved for the partial suspension of a rule, so as to allow the States to be called for memorials, between the close of the morning business and the consideration of the special order, allowing the call to proceed from the point where it last stopped; but the motion was rejected. The House then passed to the order of the day, on the report of the committee of Ways and Means. Mr Harden concluded his remarks, and was followed Mr McDuffie, who, after speaking half an hour, gave way to a motion for adjournment, which was carried, ayes 115, noes 83.

In the Senate on Friday, two memorials from Centre Co. Pennsylvania, in opposition to the Bank, were presented and referred. The report of the Select Committee on the contested election of a Senator from Rhode Island was taken up, and after some discussion, was laid upon the table. The bill authorizing the Governors of the several States to transmit certain documents by mail, free of postage, was read a third time and passed. Some other business, principally of a private nature, was transacted, and the Senate adjourned to Monday.

In the House of Representatives, Mr Corwin spoke in opposition to the resolution of Mr Mardis. The Commutation bill, reported by the Committee on Revolutionary claims, was taken up, and Mr Baylies and Mr Cramer addressed the House in support of it. The Report of the Committee of Ways and Means, on the deposite question, was then considered. Mr McDuffie concluded his remarks in opposition to the report, when Mr Mason of Va. moved the *previous question*. The motion was seconded by the House by a vote of 114 to 105. Mr Selden suggested, that members, who were stockholders in the deposite banks, being interested in the question, were prohibited dy the rules of the House from voting. This suggestion was received with hisses from the gallery. The chair observed, that the main question would be on the adoption of the resolutions reported by the Committee; that the amendment of Mr Wilde, declaring the reasons of the Secretary for the removal of the deposites, unsatisfactory, would be cut off: but that the question would be taken on the adoption of the resolutions separately. Mr Vance moved that the House adjourn; but the motion was negatived, yeas 103, nays 119. Mr Chilton moved that the first resolution be laid upon the table; negatived, yeas 82, nays 136. Mr Wilde appealed to the courtesy of the House, that the yeas and nays might be taken on his amendment. The chair observed that this motion would require the unanimous assent of the House; Mr Polk objected. Mr Barringer moved to lay the 2d, 3d and 4th resolutions on the table; but the motion was negatived, yeas 82, nays 126. The previous question was then put as follows: shall the main question be now put? and it was decided in the affirmative, yeas 114, nays 107. The question was then decided; and the 1st resolution, declaring that the Bank ought not to be rechartered, was adopted, yeas 135, nays 82. The 2d resolution, declaring that the deposites ought not to be restored, was also adopted, yeas 119, nays 104. The third resolution, declaring that the State Banks ought to be continued as the places of deposite of the public money, was agreed to yeas 117, nays 105. The fourth, providing for the appointment of a committee, to inquire into the conduct and condition of the bank, was agreed to by a vote of 174 to 41. Mr Wilde asked leave to offer an additional resolution, embracing the proposition contained in his amendment. This being objected to, Mr W. moved to suspend the rules. Mr Polk moved an adjournment. The motion of Mr P. prevailed, yeas 123, nays 70; and at half past seven o'clock, the House adjourned to Monday.

GENERAL INTELLIGENCE.

Public Meeting. A large meeting of the citizens of Boston was convened in Faneuil Hall on Wednesday afternoon, to hear the report of the Committee appointed to present to Congress their protest against the measures of the Executive in removing the Deposites from the Bank of the United States.

The meeting was called to order by S. Fairbanks. Hon. Charles Wells was chosen chairman, and W. B. Reynolds and Geo. A. Sampson, Secretaries. After some preliminary remarks by Nathan Appleton Esq. the report of the Committee was read by W. T. Eustis Esq. and unanimously adopted. The Report censured in strong terms the conduct of the Executive, and ascribed the embarrassments of the country to the removal of the Deposites.

The Committee close their report by the expression of the opinion—

That a National Bank is indispensable to the collection, safe keeping, and disbursement of the public revenue.

That such an institution is highly important in preserving a sound currency, through all the States of the Union, and in some of them probably indispensable.

That it is highly desirable that Congress should provide for making the silver coins of Mexico, and some of the South American States, a legal tender—also for raising the standard of our gold coins in proportion to their intrinsic value.

The meeting was addressed by J. B. Browne, Wm. Brigham, H. Williams and P. P. F. Degrand Esqs.

Overseer of the Poor. Rev. Charles F. Barnard has been elected an Overseer of the Poor for Ward No. 10.

Memorial. The Memorial presented to the Mayor and Aldermen on the subject of granting Victualler's licenses, had affixed to it twenty-three hundred signatures—making in all more than *three thousand four hundred* signers. It measured *one hundred and thirty feet* in length.

Doubtless a more full expression of public sentiment was never presented to a Municipal Government; and containing as it does the names of many of our most respectable and worthy citizens, we will cherish the hope of a favorable result.—*Mer. Jour.*

History of Massachusetts.—We learn that Alden Bradford, Esq is preparing for publication a History of Massachusetts, for general use—to exclude public documents, and to be embraced in a duodecimo volume of three hundred and fifty or four hundred pages.—*Daily Adv.*

Death of Dr Porter.—We regret to learn by a gentleman from Andover; that that distinguished Scholar and Divine, EBENEZER PORTER, D. D., President of the Theological Seminary, died on Tuesday morning last at about 3 o'clock. He had been for a long time in feeble health—and although he entertained no hopes of recovery—his friends did not suppose that the powers of life were so nearly exhausted. The personal virtues and piety of this eminent man—his long connection with that Seminary—and the interest which he evinced in all the great benevolent enterprises of the day, will cause his loss to be deeply deplored.—*Mer. Jour.*

Election in Portland.—The election of municipal officers in Portland, took place on Tuesday last. Mr Cutter the Anti-Jackson candidate for Mayor, was elected, having received 1233 votes. Mr Anderson, the Jackson candidate, received 817. Last year, Mr Dow, the National Republican candidate for Mayor, had 709 votes, and Mr Andersen, who was elected, 783. The Anti Jackson ticket prevailed in all the wards but one, and in that an Anti-Jackson clerk was chosen.

Death of Gen. Blair.—We regret to learn, by a letter from our Washington correspondent, that Gen. James Blair, a Representative in Congress from South Carolina, put an end to his life on Tuesday evening last. He was a gentleman of very respectable talents, and physically almost a giant. His height, we understand, was about 6 feet 3 inches. He was the only Jackson man from South Carolina.

Washington, Tuesday evening, April 1.

Since I closed my letter, I learn that the Hon. James Blair, a representative in Congress from South Carolina, put an end to his life about six o'clock this evening, by shooting himself through the head with a pistol. He died instantaneously. Mr Murphy of Alabama, was with him in his chamber, when he committed the suicide. He was at his lodgings, at Mrs Tims', on Capitol Hill. He has been supposed to be insane for some months past; indeed, I may say, for a year. For some weeks, his mind has been much agitated by religious subjects.

N. Y. Jour. of Com.

Boston and Worcester Rail Road. The excursion on the Worcester Rail Road, took place notwithstanding the unpleasant state of the weather. Eight passenger cars were in requisition—and the number of stockholders and other gentlemen invited by the Directors of the Corporation amounted to upwards of one hundred and fifty. This being the first trial of the passenger cars, it could not be expected that every thing connected with them, would be in the most perfect order; and several delays took place in the course of the route, in consequence of some imperfections in one or more of the bars, which connect the cars, by which they became separated. In consequence of this the party did not return till nearly 1-2 past 8 o' clock. These difficulties however, are of a trifling character, and will in future be easily guarded against. It is evident that the locomotive engine used on this occasion, is of a very superior order. In a few days, the cars will commence running regularly between Newton and this city.

Licenses. At the session of the County Commissioners holden last week, no licenses were granted for retailers of spirits in the towns of Worcester, Holden, Mendon, Leicester, Brookfield, Lunenburg, Milbury, Milford, North Brookfield, Northborough, New Braintree, Phillipston, Princeton, Sturbridge, Southborough, Uxbridge, Ward, West Boylston, Westborough, or Westminister. Two taverns on the prison limits in Worcester did not have their licenses renewed. In Leicester, but one Innholder was licensed to sell spirits. In Mendon, four Innholders were licensed to sell wine, but none to sell spirits.—*Worcester Spy.*

The Ascension.—Mr Mills made his ascension, with his balloon, yesterdy afternoon from Federal Hill. About twenty minutes before five o'clock, after having been held by a cord, for some time, in the air, the cord was cut, and he ascended in grand style, and as the wind was from the northward, he pursued a Sourthern direction, affording to every spectator a full view of his progress, as far as the eye could reach.

He reached a higher elevation than Mr Durant did in either of his ascensions. The number of persons upon the hill, on board steamboats, the wharves, the tops of houses, and other places, was very great, and those within the enclosure amounted to perhaps a thousand or fifteen hundred.

Mr Mills alighted in safety, about 6 o' clock P. M. near Bodkin Point, in the Chesapeake, about 20 miles from Baltimore.—*Balt. Republican. Ap.* 2.

Prizes.—The prize of $200 offered by the proprietors of the Philadelphia Saturday Courier, for the best Original Tale, has been awarded to Mr J. R. Chandler, the editor of the United States Gazette, for a tale called "The Astrologers." The prize of $50, for the best poem, was decreed to Mr E. S. B. Canning of Gill, Mass. The subject was "The Fall of Missolonghi."

Waterville College. The catalogue of this institution, recently printed, contains the names of seventeen seniors, fourteen juniors, twenty-nine sophomores, and thirty-four freshmen, making the whole number of undergraduates ninety-four. It will be perceived that the College is gradually gaining in public favor and in prosperity. We understand the present officers are very popular with the students and the friends of the College generally. The expenses of students at Waterville are comparatively low. The College has extensive workshops, where each student is allowed to labor, principally with carpenter's tools, three hours a day, and the proceeds of his labor may be appropriated to the payment of his expenses. At the same time that the student is thus defraying a part or the whole of his expenses, he is learning a valuable trade, and preserving that bodily health, strength and activity, which are necessary to the enjoyment of life, and to the full development and energetic action of the mind.

Hallowell paper.

Major Eaton has been nominated by the President to the Senate as Govenor of Florida. It is stated by the Washington correspondent of the N. Y. Daily Advertiser, that Gov. Duval had been previously nominated, but that the nomination was withdrawn by the President. *D. Adv.*

Mr Audubon.—Letters received from this gentleman by a friend in this city, state, that he is to take passage at New York for England on the 16th ult. with the intention of returning to this country in November. Arrangements have been made, by which he will be enabled to complete the publication of his great work in four or five years, a considerably shorter time than was originally contemplated. He still adheres to his purpose of visiting the regions bordering on the Pacific—*Daily Adv.*

Test Oath.—A legal opinion has been given, by Judge Bay of South Carolina, affirming the constitutionality of the test oath. An appeal from this decision has been made to the Court of Appeals.—*Mer. Jour.*

AN ACT to abolish Imprisonment for Debt.

Section I. *Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same,* That from and after the fourth day of July next, no person shall be arrested, held to bail, or imprisoned on mesne process, for any debt, or demand contracted subsequently to that day, unless the plaintiff or some one of the plaintiffs or his or their agent shall make oath before some justice of the peace within the county, that he has a claim or claims against the debtor or debtors, which he believes to be justly due, and on which he expects to recover the sum of ten dollars or upwards, and that he has reasonable cause to believe that the defendent, for the purpose of avoiding the payment of a just demand, intends to leave and remain beyond the jurisdiction of the Court having cognizance of the suit, so that he cannot be arrested on an execution which may issue on a judgment in said suit.

Sec. 2. *Be it further enacted,* That in any civil action founded on any debt contracted subsequently to said fourth day of July, the defendent may notify the plaintiff, or his attorney, in writing, at least seven days, if living more than fifty miles from such debtor, otherwise ten days before the sitting of the Court of Common Pleas, where the action is brought, or if the suit is before a Justice of the Peace, or the Justices of any Police Court, four days before the return day of suit, that, at the trial of said action he shall take the poor debtor's oath; or such notification in writing may be filed in the Clerk's office, at least seven days—and if said office is within fifty miles of the residence of such debtor, then ten days before the sitting of the Court, or with the Justice at least four days before the return day of the writ. And if upon the trial of the action, it shall be found that the defendent is indebted to the plaintiff in the sum of ten dollars or more, exclusive of all costs, the Court or the Justice may at his request, and after such examination as is now provided by law administer to him the poor debtor's oath, in manner and form as is now required to be done before Justices of the Peace or the defendent may acknowledge the demand in Court and immediately submit to the examination and administration of the oath; and in such case execution shall not run against the body of the defendant. Provided, however, that the plaintiff may, at any time before the administration of the oath, prove that the defendent has property not exempted by law from attachment and execution, and in such case, if the Court shall deem it reasonable, the defendant shall be entitled to one continuance, for the purpose of a further examination; and if, upon such further examination, the plaintiff shall prove to the satisfaction of the Court that the defendant then has property not exempted by law from attachment and execution, execution shall then be issued against the person and property of the defendent in the manner and form now provided by law, and he shall be liable to be taken and detained thereon until legally discharged by taking the poor debtor's oath or otherwise.

Sec. 3. *Be it further enacted,* That all laws inconsistent with this Act, are hereby repealed.

Approved by the Governor, March 31, 1834.

An ACT for enlarging the limits of the several Gaol Yards in this Commonwealth.

Be it enacted, &c. That from and after the passing of this Act, the limits of the several Gaol Yards in this Commonwealth shall be so extended as to comprehend all places within the actual boundaries of the city or town, in which such Gaols are situated. Provided, that nothing herein contained shall be construed to affect, in any manner, the rights of any person owning real estate, within such limits; nor to affect any suit wherein final judgement has been rendered by the Supreme Judicial Court of this Commonwealth.

Approved by the Governor, April 2, 1834.

EUROPEAN NEWS.—European dates have been received at New York to March 14th. The news is of very little interest.

The proceedings of Parliament are not of a very interesting character. Mr Hume's motion for the repeal of the corn laws, and for substituting a fixed duty, has been rejected by the House of Commons by a vote of 312 to 155. A bill for the repeal of the House tax has been introduced by Lord Althorp. The subject of tithes, of the disabilities of dissenters, and of impressment have been brought before that body, but have not been definitely acted on. Sir John Campbell has been appointed Attorney General, and Mr Pepys, Solicitor General.

Accounts had been received from Lisbon of an engagement between the troops of Don Pedro and those of Don Miguel, in which the latter, who were outside the walls of Santarem were completely defeated, and were obliged to retire within the walls, which it was expected would be soon attacked.—A paragraph under date of St Petersburgh, Feb. 23, announces the publication of the commercial treaty between Russia and the United States of America.

Many disturbances have occurred in various parts of France, but not of a very serious character. Gen. Lafayette has had a severe attack of illness but is so far restored to health, that he is expected soon to take his seat in the chamber of deputies.

The accounts from Spain continue to be favorable to the Queen.

Escape of a Lion and a Tigress from Wombwell's Menagerie—Four lives lost.—A melancholy accident occurred at Wombwell's menagerie, in consequence of the lion Wallace and a large tigress escaping from the caravan, at Worksworth, on Tuesday night last, on the way to New Haven fair. It appears that the drivers were putting the vans into the yard of the White Lion Inn, when a carriage, laden with timber, came in contact with the one in which the celebrated lion Wallace, who contended with and defeated the dogs at Warwick, and a very large tigress, were kept, and staved in the whole side of the vehicle. Every pains possible were taken to prevent the beasts obtaining their liberty, by repairing the van as well as the circumstances would permit, and by closing the gates of the yard; but in the course of the night, the beasts, being by nature restless, by some means removed one of the broken pannels, and succeeded in making their escape by the back yard into the fields, where the tigress attacked a number of sheep, and killed three. The lion finding himself at liberty, was by no means idle, but falling in with some cows belonging to Mr Wilson, killed one and severely wounded two others. The bleating of the sheep, the lowing of the cows, and the roaring of the lion, aroused the keepers and several of the inhabitants, when pursuit was made by the whole body to kill or retake them.

They first discovered the lion about three or four fields distant, feeding on the cow which had fallen a victim to his irresistible fury. They immediately fronted him as well as their fears would admit, and several shots were fired, though contrary to the orders of the keeper, by which the lion was severely wounded. The infuriated animal suddenly rushed upon a man at some distance from him, and before assistance could be rendered, he unfortunately killed him. He then dashed into a cowshed, where, by the well known voice of the keepers, and their able management, he was secured, and lodged in a place of safety without further mischief. The party then went in pursuit of the tigress, which had taken another direction, and had fallen in with some persons going to work in the brick fields. The animal attacked a woman with a child in her arms, and a boy about eleven years of age, all of whom were killed before assistance arrived. On the party coming up they were horror struck at the spectacle. Every exertion was made to secure the animal; but it was not before she was so dangerously wounded as not to be expected to recover, that that object could be effected.—*English paper.*

We are informed that the Unitarian Congregation in Brooklyn N. Y. have unanimously given a call to the Rev. D. H. Barlow to become their Pastor.

Rev. O. A. Brownson of Walpole, N. H. has received and accepted an invitation to become Pastor of the Congregational Church at Canton, late under the pastoral care of Rev. Mr Edes.

Errata.—In the notice of the "Theological Discussion" published in our last, third paragraph from the conclusion, for "*moral* expositions of Scripture and *various* incidents"—read "*novel* expositions and *curious* incidents."

MARRIAGES.

In this city, Mr. Ellis K. Josselyn to Miss Hannah Colman, Mr Woodward Tucker of Middleborough, to Miss Elizabeth Cressy of Boston.

In South Boston, Mr Benj. B. Babbitt to Miss Louisa L. Smith.

In Beverly, on Thursday evening last, by the Rev. Mr. Thayer, Mr George Coggswell to Miss Augusta Wallis; Mr. Benjamin Goldsbury to Miss Mary Jane Giles; Mr. John Clark to Miss Sarah Arbuckle; all of Beverly.

In Conway, Rev. Horatio N Graves of Townsend, Vt, to Miss Martha, daughter of John Arms, Esq.

In Princeton, John R. Rhinelander, M D. of N. York, to Miss Julia, daughter of the late Hon. Richard Stockton.

In Gloucester, on Wednesday, Zebedee Cook, jr Esq. of this city, to Miss Ann Somes, daughter of the Hon. Israel Trask.

In Weston, evening of the 3d inst, by Rev. Mr Field, Mr. Francis A. Pickering of Lincoln, to Miss Eliza Jane, eldest daughter of Dr Isaac Sanderson.

DEATHS.

In Roxbury, on the 1st inst, widow Vashti Goddard, consort of the late Mr Ebenezer Goddard, aged 67.

In Plympton, Mr Perez Bradford, a revolutionary Soldier, aged 81.

In Waltham, Miss Caroline, daughter of the late David Fearing, Esq, aged 21.

In Nantucket, Mrs Celia Bennet, wife of Mr Charles C. Bennet, aged 42.

In Middleborough, 15th ult, widow Pricilla Weston, in her 83d year, daughter of the late Dr Josiah Sturtevant of Halifax

SCHOOL BOOKS, SCHOOL APPARATUS. &c.—J. DOWE, Publisher and Bookseller, 130 Washington Street has on hand and constantly for sale, every variety of School Books now in general use—Globes, Orreries, Season Machines, and School Apparatus of every description.

Also—A great variety of Cap, Pot, and Letter-Paper, Visiting Cards &c. Together with a general assortment of Miscellaneous and Juvenile Books.

The Juvenile Repository, published every Saturday in nos. of 24 pages each making more than 1200 pages a year. A useful little book for Sabbath schools. Price $2 a year in advance.

☞Sunday School Libraries, Instructors and School Committees supplied on the most favorable terms.

April 5.

ROBIN CARVER'S POPULAR BOOKS FOR YOUTH.

I. Anecdotes of Natural History, illustrated by 120 engravings.

II. Stories of Poland, from historical facts.

III. History of Boston. Adapted to the mind of the young.

IV. Book of Sports. Published by LILLY, WAIT & Co. 121, Washington Street. April 5.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosobhical Catechism of the Natural Laws of Man, 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1 vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

STOCK OF A BOOKSTORE.

THE stock of Books and Stationary in the store No. 141 Washington street, is offered for sale at very reduced prices. The assortment comprises a great variety of Theological and miscellaneous Works, and Books for Juvenile Libraries and Sunday Schools.

L. C. BOWLES, Agent,

No. 141 Washington street, opposite the Old South. march 29 1stf

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 83, for April, 1834.

CONTENTS.

Art. 1 Navarrete's Life of Cervantes. Vida de Miguel de Cervantes Saavedra, escrita e illustrada con varias noticias y documentos ineditos pertenecientes a la histora y literatura de su tiempo, por D. Martin Fernandez de Navarrete.

II. Education of the Deaf and Dumb. 1. De l' Education des Sourds-muets de naissance, par M. Degerando, Membre de l'Institut de France, Administrateur de l'Institut Rayal des Sourds-muets, etc. etc

2. Troisieme Circulaire de l'Institut Royal des Sourds-muets de Paris, a toutes les Institutions de Sourds-muets de l'Europe, de l'Amerique, et de l'Asie.

3. Reports of the American Asylum for the Education and Instruction of the Deaf and Dumb, first to seventeenth, inclusive.

4. Reports of the New York Institution for the Instruction of the Deaf and Dumb, fifth to fourteenth, inclusive.

5. Encyclopædia, Vol. IV, Article Dumb and Deaf.

III. Early Literature of France. Cours de Litterature Francaise: par M. Villemain, Membre de l'Academie Francaise, Professeur d'Eloquence a la Faculte des Lettres de Paris.

IV. Peirce's History of Harvard University. A History of Harvard University, from its Foundation, in the Year 1636, to the Period of the American Revolution. By the late Benjamin Peirce, A. M., Librariaa of the University.

V. The Alps. 1. Illustrations of the Passes of the Alps, by which Italy communicates with France, Switzerland, and Germany. By William Brockendon. 2. Journals of Excursions in the Alps. By William Brockedon. 3. Manuel du Voyageur en Suisse. Par M. I. G. Ebel.

VI. The Last of the Stuarts. History of the Rebellion in Scotland in 1745, 1746. By Robbert Chambers.

VII. Disinterment of the Relics of several Kings. Account of the opening of the Tomb of King Charles the First, in St. George's Chapel, Windsor. By Sir Henry Halford, Bart M. D. Miscellaneous Works.

VIII. Sparks's American Biography. The Library of American Biography. Conducted by Jared Sparks. Vol. I.

IX. Memoir of John Cotton. Memoir of John Cotton, by John Norton, with a Preface and notes. By Enoch Pond, Professor of Theology in the Theological Seminary of Bangor, Maine

X. Progress and Limits of Social Improvement. Principi di Scienze Nuva di Giambattista Vico d'intornt alla comune Natura delle Nezioni colla viia dell'Autore scritto da lui medesimo.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for March, 1834. New Series.

CONTENTS.

Everett's Phi Beta Kappa Address.
Cox's Quakerism not Christianity.
Miss Martineau's Devotional Exercises.
Malcom's Rule of Marriage.
Sullivan's Historical Class Book.
Knowles's Memoir of Roger Williams.
Mr Pierpont's Sermon, on Acts xix. 19, 20.
Memoir of the Rev. Dr Parker.
Mr Frothingham's Sermon on the Thursday Lecture.
Notices and Intelligence. March 15

LIBERAL PREACHER FOR JANUARY.

JUST published, at 134 Washington St. The Liberal Preacher for February 1834, containing a Sermon by the late Rev Nathan Parker, of Portsmouth, N. H. entitled "Christianity a Message, not of Wrath, but of Mercy."

NOTICE.

The publisher of the Liberal Preacher has made arrangements, which he hopes will enable him to present to the readers of this work a succession of discourses suited to build up the spiritual life in the soul. Adopting the principle expressed in the motto which is prefixed to the publication, that its object should be, not so much to expound as to apply truth, not to state or defend articles of faith so much as to urge believers to "adorn the doctrine of God our Saviour in all things," the editor will make it his aim to procure sermons that shall give serious and spiritual views of character,—shall press the great doctrine and sanctions of the gospel upon the conscience, and exhibit religion in its influences and efficacy as 'the power of God' to reform, to sanctify and to bless 'the whole man.' Endeavoring to adhere rigidly to this principle, while he follows the general plan that has been pursued in the conduct of the work in former years, he believes that he shall meet the wishes and wants of the subscribers. Feb 1

TRACT OF THE A. U. A.

JUST published by CHARLES BOWEN 141 Washington Street the Tract of the American Unitarian Association for March, entitled "Jesus Christ not a literal Sacrifice." By Rev. John Pierpont. April 12

SPARK'S TRACTS.

WANTED, No. 2 of Sparks's Theological Tracts, at the office of the Christian Register. Feb. 1.

PEOPLE'S MAGAZINE, No. 2. Published by LILLY, WAIT & Co. 121 Washington street.

Contents. Banks of the Ganges (with very neat engravings)—Granite Mountain cut into a Statue—New England Manners and Customs—Jane C. Rider, the Springfield Somnambulist—the Tragacanth Tree—Miscellany—Currents of the Ocean—Indian Corn and Indian Food—Biography of Lorenzo Dow—Table of the Probabillity of Human Life—Varieties, etc.

The advantage which this work possesses over any of its contemporaries, consists in its being an *American* work, adapted to the *American* people, and containing only such matter as will be likely to interest and instruct such readers.

Good engravings of Public Buildings, useful Inventions, public Improvements, &c. interspersed throughout each number.

The *People's Magazine* has attained, by its own merit, a patronage hitherto unequalled in periodical literature, at least in this country.

Nothing can more forcibly display the cheapness and utility of this work, than the fact that within *one year* from the commencement, the subscription list has increased to *twenty thousand*. April 12.

THE MARRIAGE PRESENT.

THE Marriage Present. "*Her husband is known in the gates when he sitteth among the elders of the land.*" This day Published by J. DOWE, 130 Washington Street. 6t April 12.

NATIONAL INSURANCE COMPANY. The Office of the National Insurance Company is removed to the New Building, erected by the Globe Bank, No. 24 State street.

The Company hereby give notice that their Capital is

$1.000.000,

one half of which,

$500.000

is paid in and invested according to law; and that they continue to insure against Fire and Marine risks to any amount not exceeding

$50.000

on one risk, at their Office, No. 24 State street.

WM. THORNDIKE, President.
S. W. SWETT, Vice President.
L. G. Russell, Secretary. March 15.

QUARTERLY REVIEW NO. C.

THIS day published by LILLY, WAIT & Co. 121 Washington Street.

CONTENTS.

Art. I.—1. Histore de la Decadence et de la Chute de l'Empire Romain, traduite de l'Anglais d'Edouard Gibbon. Par M. F. Guizot. 2. Etudes, ou Discours Historiques sur la Chute de l'Empire Romain. Par M. de Chateaubriand.

II.—1. Schlangenbad and seine Heilquellen von Dr H. Fenter von Fenneberg. 2. Wiesbaden und seine Heilquellen dargeotellt. 3. Bubbles from the Brunnens of Nassau. By an Old Man.

III.—1. Present State of the Poor-Law Question. By C. Wetherell. 2. Extracts from the Information received by His Majesty's Commissioners as to the Administration and Operation of the Poor-Laws. Published by Authority. 3. Reply of the Commissioners for Inquiring into the Poor-Laws to a Letter from the Chancellor of the Exchequer on the Labour-Rate. Printed for the House of Commons, June 19th, 1833.

IV.—1. Journal of a West India Proprietor. By the late Mathew G. Lewis. 2. Domestic Manners in the West Indies. By Mrs Carmichael.

V.—An Inquiry into the State of Slavery amongst the Romans, from the earliest Period till the Establishment of the Lombards in Italy. By Willian Blair, Esq.

VI.—Trevelyan, by the Author of 'A Marrirge in High Life.'

VII.—1. A Letter to the Right Hon. Charles Grant, President of the Board of Control, on the present state of British intercourse with China. By C. Marjoribanks, Esq M. P. late President of the Select Committee in China. 2. Papers relating to the 'ship Amherst, in reference to a voyage recently undertaken to the North-east coast of china.

Art. 3. Papers relating to the affairs of the East India Company. 4. Corrected report of the Speeches of Sir George Staunton on the China trade, in the House of Commons, June 4 and 13, 1833. 5. Observations on the China trade, and on the importance and advantages of removing it from Canton to some other part of the coast of that empire. By Sir James Brabazon Urmston.

VIII.—Life and poetical works of the Reverend George Crabbe, in 8 vols. 12mo. Vol. I containing the Life of Crabbe By his Son.

IX.—Church Reform.

X.—Note on a pamphlet entitled 'A Refutation of the calumnies against the Lord Chancellor contained in the last Number of the Quarterly Review.'

MILTON ACADEMY.

THE Spring term of this Institution will commence April the 7th inst. and continue twelve weeks. In this Institution will be taught all the studies preparatory to admission into any of our colleges, the higher branches of Mathematics, Belles Lettres, and the principles of Natural Law. Instruction will also be given, in the French, Spanish, and Italian Languages, and the ornamental branches, Music, Painting, and Drawing. An additional building, connected with the Academy and the house occupied by the preceptor, is now erecting, and will be completed in a few days, The said building is fitted for a boarding house and particularly intended for the accommodation of those parents who may wish to place their children in the family of the preceptor. Miss Davenport, who will board with the preceptor, will take charge of the female department, and have the general management of the same. Great attention will be bestowed upon the morals, manners and health of the pupils. Terms $5 per quarter for all branches, except the modern languages, Painting, and Music upon the piano forte. For these, there will be the additional charge of $3 per quarter, with the exception of the last, which will be $5; Board with the preceptor $2 per week. Pupils received at any time during the term.

THOMAS SNOW, Principal.
MISS DAVENPORT, Preceptress.
Milton April 4th, 1834.

LEXINGTON MANUAL LABOR SCHOOL.

THE 2d term of this Institution will commence on the 17th of March ensuing. The past term has been prosperous. The number of scholars has been larger than was expected. In addition to the common branches of English Education, classes have been taught in Philosophy, Astronomy, Chemistry, Rhetorick, Algebra, Geometry, Book-keeping, and the Latin and Greek Languages, together with Composition and Declamation.

The success of the Manual Labor department has been highly gratifying. Some of the young gentlemen, by laboring 2 hours per day, have defrayed a considerable part of their expenses. The opening of the Spring will enable the proprietors to carry their plans for this department, in respect to both the Mechanical and Horticultural branches, into more complete execution.

STETSON & ROPES.

Lexington, Feb. 18th 1834.

ADAMS FEMALE SEMINARY.
Derry, N. H.

THE Spring Term at this Seminary commences on Wednesday the 16th day of April.

Board $1,75 per week.

Tuition $5,00 per term.

CHARLES C. P. GALE, Principal.

Derry, N. H. Feb. 24, 1834. 6tis.

SPARKS' LIBRARY OF AMERICAN BIOGRAPHY VOL. I.

CONTAINING Lives of Gen. Stark, by Edward Everett; Charles Brockden Brown, by Wm. H. Prescott; Gen. Richard Montgomery, by John Armstrong; Ethan Allen, by Jared Sparks; with Engravings, Fac Smiles, &c. This day published and for sale by RUSSELL, ODIORNE & Co. feb. 15.

COMBE'S SYSTEM OF PHRENOLOGY, Just Published, and for sale by

feb. 1. RUSSELL, ODIORNE & CO.

WARE'S DISCOURSES.

A FEW copies of Prof. Ware's Discourses on the Offices and Character of Jesus Christ, half bound in morocco, are for sale at this office, and by RUSSELL, ODIORNE & Co. Feb. 1.

POETRY.

THE SPIRITUAL LAW.

Deuteronomy xxx. 11—14.

Say not, the law divine
Is hidden from thee, or afar removed;
That law within should shine,
If there its glorious light were sought and loved.

Soar not on high,
Nor ask who thence shall bring it down to earth.
That vaulted sky
Hath no such star, didst thou but know its worth.

Nor launch thy bark
In search thereof upon a shoreless sea
Which has no ark,
No dove to bring this olive-branch to thee.

Then do not roam
In search of that which wandering cannot win;
At home! at home!
That word is placed, thy mouth, thy heart within.

O! seek it there,
Turn to its teachings with devoted will;
Watch unto prayer,
And in the power of faith this law fulfil.

MISCELLANEOUS.

THE WISDOM OF GOD, AS DISPLAYED IN THE FORMATION OF WATER.

Reflecting men have often lamented that physical science had so seldom been brought to the aid of ethics, and that the rich, moral truths, writen with the finger of God on the tablets of nature, have been so seldom proclaimed by those who have been honored with the privileges of a perusal. This is the more surprising, because it is a language always read by philosophy with delight, and always received by the world with particular favor.—The works on natural theology have been read with avidity and circulated extensively. They belong to no sect, militate against no subdivision of faith, violate no man's religion, and come into collision with no man's prejudices. Yet the number of such productions is remarkably small. They are meagre too, while the subject is one of surpassing interest and illimitable extent. As it is among the first duties of him who perceives a defect or discovers a treasure, to correct the one and diffuse the other, I shall endeavor to occupy your time in the developement of the properties of water, as illustrative of design in creation, and of wisdom and goodness in the Creator. In the selection of the subject, I have chosen that which is strictly within the limits of my department, and the particular point of view is one of inciting interest, and highly favorable to a comprehensive survey.

One of the most abundant substances in the world, water is also one of the most useful, whether we view it in the agency of its elements, or in the milder actions of its compound state. Every where present, it is every where active, and the extent and variety of the phenomena presented by it are such as a life-time of observation could not note, nor a century of experience appreciate. This is itself a very striking fact, for if the very different and even opposite uses subserved by water, were fulfilled by as many various substances, either they would be scarce or inaccessible in many places, or being all widely diffused, would stand in the way of each other, and encumber the beings they were made to benefit. Capable of assuming all the *forms* of matter, acting the part of a solid, a liquid, or a gas; susceptible of decomposition into two potent constituents, water admits of a prodigious extent and variety of application. It is, although obedient to most of the laws by which other matter is governed, gifted with some singular exemptions, so obviously the effect of design as to have drawn forth a declaration to that effect from every one who has observed them. The most remarkable of these peculiarities is that which exempts water from obedience to a law otherwise universal, viz: that all liquids are expanded, though in different degrees by the increase of their temperature. To this rule water is partially submissive, and from 40 deg. of Fahrenheit's scale up to its boiling point it is constantly expanded by augmented temperature.* But below 40 degrees the rule is violated, and the addition of heat invariably causes a contraction. Water, therefore, at or very near to 40 degrees is the heaviest water; for, whether we heat or cool it, beginning at that temperature, it is increased in bulk, or lessened in specific gravity. For this reason the refrigeration of the surface of water makes that surface heavier, and it sinks into the warmer liquid below it, until the whole of the fluid in the vessel is reduced to the temperature of 40 deg. Fahrenheit. Cooled below the point, the surface of water, contrary to the general law, becomes lighter as it loses heat, and remains at the top until its temperature falls to 32 deg. when it is transformed into ice. This very curious exception to a law, otherwise uniform in its application to liquids, appears to have been necessary to the welfare and even the continued existence of animals. Were water subject to the usual law of expansion by heat at all temperatures, the consequences would be disastrous. Before any ice could be formed in any river or lake, all its water would be reduced to the freezing point, a temperature at which few aquatic animals could long survive. Then the place where ice would begin to form, would depend on accident, or the presence of solid bodies, around which as *nuclei*, it would collect But the fishes being of the temperature of water, would form centres of aggregation, and become enveloped in ice, disabled from motion, and put to a cruel death.

The exception to the general law enables the heat of spring and summer, to readily restore warmth to the water; for when the surface becomes warmer, it sinks into the colder though lighter liquid beneath, until the whole mass is raised again to 40 deg. when the usual law becoming applicable, the warmer water remains at the top. If it were otherwise, the cold fluid at the bottom of a lake, could not be brought near to the surface, and it would continue cold until the following winter, acquiring a still lower temperature; until finally the streams and lakes would become solid masses, mighty glaciers, untenanted themselves and rendering uninhabitable the adjacent country. The population if it could still exist would not congregate on the river-courses and lake country, but would fly as far as possible from the desolate streams, which now teeming with fishes and covered with the white sails of commerce, afford to man delicious food and easily acquired wealth.

Water offers, in freezing, another unusnal exception to a general law. Most liquids in passing to the solid state are lessened in volume, or become heavier, so that solids usually, though not always, sink in their corresponding liquids. Thus lead, which is solid, sinks in melted lead. But water is expanded by congelation, and therefore ice floats and covers the lakes and rivers during winter with a solid crust, affording a bridge for migratory animals, and presenting to the escape of heat from the water below, a usual though imperfect barrier. But the expansion of water in freezing is of still greater use. As winter approaches, the earth becomes wet with frequent rains, and "when," says the Indian proverb, "the pools are full and the ice and snow will come."—Even the hardest and most compact soils are thus moistened. But the frost follows the water into the ground, converts every drop near the surface into ice, the expansion of which, forces asunder the adherent particles of earth and renders the soil loose and spongy for the better reception and nutrition of grass, seeds, and the roots of trees and shrubs. But for this singular property, how many cold and sterile wastes would frown, where now there is verdure and luxuriancy? In this manner, too, the more friable rocks are dilapidated, and afford materials for the creation or enrichment of soils, with much greater rapidity than under the less active forces of the other elements of decay.

No other liquid freezes at or about the temperature of the formation of ice, which takes place at 32 deg. of Fahrenheit's thermometer. Mercury and Ether are frozen at a temperature at least 71 degrees lower, and alcohol has never yet been converted into a solid by any degree of cold however great. But had the freezing point of water been materially different, what disastrous events would have mastered the world! If it were to freeze at a higher temperature, we should have the lakes and rivers in icy chains during the spring and autumn; and our fields, instead of drinking in the genial showers of April, would often be covered with unfert lizing snow, when the plants and the flowers were looking up to the clouds for refreshment and food. The grass would be withdrawn from the reach of the ox and the horse, and the seeds would lie on the ground inaccessible to the birds in the very season of maternal anxiety and care. Instead of the loose and friable soil, we should encounter, during the greater part of the year, a hard and unyielding crust, unfit for the reception of seeds or the stimulation of vegetable growth. If the freezing point were, on the other hand, considerably *lower*, still more terrible consequences would follow. Instead of reposing under the dry, light, and shielding snow of winter, the earth would often be deluged with water too cold for its living things: and they would perish. Think of getting wet in a shower at the temperature of 20 deg. or 10°! But this water would penetrate the earth and carry down its coldness beyond the reach of the summer sun, and chill the soil into barrenness and desolation. A thousand ills would spring from *any* material alteration of the freezing point of water; but happily that temperature was selected for it, by Him, who, forseeing all things, has not forgotten the lightest matter in his multitudinous universe.

* The reader is of course aware that in the scale of Fahrenheit's thermometer 32 degrees above zero, indicates the temperature at which water under the common pressure of the atmosphere freezes and is hence called the freezing point; whilst 212 degrees above zero or 180 above freezing point, is the temperature at which water boils under the customary atmospheric pressure.

[From the Philadelphia Commercial Intelligencer.]

THE NEW EXCHANGE.

Having lately had the satisfaction or surveying the apartments of this splendid edifice, and of receiving from the lessee, Mr Sanderson, a minute verbal description of the establishment, we have thought that a record of it would not be uninteresting to our readers.

The Exchange Room is the principal apartment, and is admirably adapted for its purposes. Many thousand persons can be easily contained in it, as it occupies an area of between 80 and 90 superficial feet. It is situated in the east front of the building, and its windows command a fine view of the semi-circular sweep of columns, surrounding the eastern façade.—The capitals of these, as well as the pilasters and capitals in the western façade, were wrought at great expense, in Italy. Beneath the Exchange Room, are some of the most prominent entrances to the basement story containing the Post Office, the Coffee-Room, a well-kept apartment, and several smaller rooms, on the south of a wide passage running from Dock to Third streets, intended as we learn for the purposes of Exchange and Insurance Companies.

The conveniences and decorations of the Exchange Room, are every way beautiful, and reflect the highest credit upon those who have been concerned in them. The charms of painting are to be added. Signor *Monachesi*, a distinguished artist, whose works have already attracted great admiration in one of our churches, is now engaged in decorating the ceiling with pictures in fresco. Large and beautiful mirrors have been placed over the mantels, and sofas have been disposed near the wall. Every thing in this vast room has been arranged in the best possible style.

Directly above the Post-Office, on the second floor, is the reading room. This apartment, the dimensions of which are but little smaller than those of the Exchange room itself, —has been fitted up in a style of remarkable elegance. The extensive desks on which the newspapers are placed, have been admirably arranged by Mr Sanderson, so that the reader can commence at Maine, and following the news to New Orleans, continue to trace it up in the valley of the Mississippi, and by correct routes back to Philadelphia. The ends of the desks are marked with the direct quarter of the compass, whence the journals come which they contain; as "Southern," "Eastern," &c.—There are also superb side tables, for the reception of papers, at which a reader, at his option, may sit and peruse the intelligence of the day. On the south of the reading room, opposite the staircases leading to the basement story, and a wide passage, are various apartments destined for offices. In the north-east corner of the reading room, is a counting room, ship letter office, &c. under the immediate direction of Mr Sanderson, and his assistant, Mr Coffee. This communicates directly with the Exchange room, and commands at once a view both of that apartment and the reading room.

Six spacious rooms are contained in the attic story, which is nearly or quite of the same height as the basement story,—namely, fifteen feet. We ought not to omit a mention of the carved embellishments of the ceiling in some of the upper rooms and passages. They are eminently beautiful.

The cupola, which is well furnished with windows commands a wide view of the city and its environs, and embraces an ample observation of the Delaware, for several miles above and below the city. With a good glass, from this point, ships may be descried at a great distance below, and reported earlier than heretofore.—It strikes us that a telegragh might be advantageously employed above the dome of the cupola.

The roof of the building is of copper, and has been constructed in the most approved manner. Nothing can surpass the beauty of this edifice, in a bright, sunshining day. The clear white marble of which it is constructed almost dazzles the eye; and with the full light of noonday upon it, it may be said to resemble a palace of snow. We are sure that no city in our country can show a more magnificent building. If there is any thing faulty about it, it is the cupola, which does not seem to give the desirable climax to an edifice of such majestic proportions.

The Lantern of Demosthenes, at Athens, anciently called the Choragic Monument, is said to be in part the model on which the Exchange has been built. It is, certainly, a noble structure, and will be a lasting monument to the memory of the Architect, Mr Strickland. Mr Struthers also, under whose associate direction the work has been prosecuted, will be honorably recollected after its completion.

Possession of the Exchange will be taken on the first of April. That it will be admirably conducted, there can be no doubt; and the whole edifice will stand as a perpetual eulogium upon the good taste of our citizens generally, and the liberality of our merchants.

[From the North American Review.]

CHARACTER OF LEWIS XIV.

The mind of this monarch, which possessed a good deal of native vigor, probably derived much benefit from this course of instruction in the school of adversity; and the ascendancy of his personal qualities seems to have had its effect in maintaining the general tranquillity, that had happily been restored just before his accession. When we attempt to analyze his character, it is somewhat difficult to give a satisfactory account of his remarkable success, for it does not appear that he possessed in an uncommon degree any of the intellectual or moral qualities, that constitute greatness and confer power. He had neither the head of Frederick the Great, nor the heart of Henry IV., no actual military talent, no depth or acuteness of thought, no real warmth or generosity of feeling,—finally little or no information, for his education had been purposely neglected by Mazarin. In compensation for all these deficiences, he possessed a fine person, and a naturally dignified and imposing manner, much firmness of purpose (the highest quality about him,) and a strong sense of the decorum that belonged to his position. A king is to a certain extent a theatrical personage, and under favorable circumstances may effect a great deal by going through the representation of his office in the best possible manner. Lewis XIV. partly by a sort of natural instinct, and partly by means of much study and attention, seems to have well understood and successfully discharged this branch of his royal duties. His deportment always commanded respect, and though by no means scrupulous in regard to his pleasures and amusements, he always kept them within the bounds of decency and good taste. Though incapable of great achievements himself, he had a mind superior to base and sordid pursuits, and could appreciate in others the talents which he did not possess. Though always dignified and imposing, he was often pointed and happy in familiar conversation, and seems to have exhibited in this way more actual force of mind than in any other. In a word, he uniformly displayed the outward forms of greatness and goodness, which to a certain extent suppose the substance, and which also to a certain extent take its place when it is wanting. If we compare him with his contemporary, Charles II. of England, who, though not a great monarch, had perhaps more real ability than Lewis, we see distinctly the immense value of mere decorum and self-respect, in the absence of the higher and more striking qualities of the mind and heart. Charles II. who never said a foolish thing, is also reported, with some truth, to have never done a wise one. Lewis XIV. whose sayings were much less brilliant, and whose stock of real wisdom was not much greater, obtained, by the aid of some superficial talents which the other wanted, the success and reputation of one of the greatest sovereigns of modern times.

LUDICROUS MISUNDERSTANDING. Mr Crabbe had, I presume, read very little about Scotland before that excursion. It appeared to me that he confounded the Incholm of the Frith of Forth with the Icolmkill of the Hebrides; but John Kemble, I have heard, did the same. I believe he really never had known until then that a language radically distinct from the English was still actually spoken within the Island. And this recalls a scene of high merriment which occurred the very morning after his arrival. When he came down into the breakfast parlor, Sir Walter had not yet appeared there, and Mr Crabbe had before him two or three portly personages, and all in the full Highland garb. Those gentlemen, arrayed in a costume so novel, were talking in a language which he did not understand, so he never doubted that they were foreigners. The Celts, on their part, conceived Mr Crabbe, dressed as he was in rather an old-fashioned style, of clerical propriety, with buckles in his shoes for instance, to be some learned Abbé, who had come on a pilgrimage to the shrine of Waverley; and the result was, that when, a little afterwards, Sir Walter and his family entered the room, they found your father and these worthy lairds hammering away, with pain and labor, to make themselves mutually understood in most execrable French. Great was the relief, and potent the laughter, when the host interrupted their colloquy with his plain English 'Good morning.'—*Crabbe's Life, by his Son.*

INTEMPERANCE. I must own I never see a fashionable physician mysteriously consulting the pulse of his patient, or, with a silver spoon on his tongue, importantly peering down his throat, but I feel a desire to exclaim—Why not tell the poor gentleman at once, "Sir, you've eaten too much—you've drunk too much—and you've not taken exercise enough?"—That these are the real causes of every one's illness, there can be no better proof than that those savage nations who live actively and temperately have only one disorder—death! The human frame was not created imperfect—it is we ourselves who have made it so—there exists no donkey in creation so overladen as our stomach, and it is because they groan under the weight so cruelly imposed upon them, that we are seen driving them before us in such herds to one little brunnen, [watering-place.] This reminds us of Voltaire's definition.—"A physician is an unfortunate gentleman who is every day requested to perform a miracle—namely, to reconcile health with intemperance."

Quarterly Review.

COLUMBIAN WATER COLORS.

For Miniature and Landscape Painting · the manufacture of J. Boston, Chemist.

I am using Mr. Boston's water colors, and think them ully equal to European.—John J. Audubon.

On examination they appear equal to any manufactured in Europe.—John Trumbull, Pres. Am. Acad. of Design.

I do not hesitate to say that I have not met with their superior in any city of Europe.—S. F. B. Morse Pres. Nat. Acad. of Design.

On a careful examination and comparison with Imported colors, I find yours fully equal, and the carmine, lake and blue decidedly superior.—Thos. S. Cummings, Treas. Nat Acad. Design.

Far superior to any I have met with in this city, and intend in future to use no others.—W. Bennett.

I find them as brilliant as the best English colors.—Chas. Ingham.

I pronounce them truly excellent, and superior to any I have ever used.—J. R. Smith, Prof. Drawing Painting and Perspective.

The carmine, examined by our first artists, is pronounced decidedly superior to any other.

On inspection, I recommend them to the public for genural use.—A. C. Robertson.

Having examined specimens of the lake and carmine, are of opinion, that for briliancy and depth of color, they are decidedly superior to the imported.—Thos. Sully, B. Otis, John Neagle, G. Perrico, Alex. Rider.

We recommend them to the public as equal to any we have ever seen, and the lake and carmine superior,—P. Holete, Chas. Curtis, P. Tilyard, Geo. Endicot, Samuel Smith, W. Albright, Jas. Pawley.

I exposed them to the severe test of the sun for six weeks, and they stood as well as Newman's.—Geo Handy.

The United States Review, edited by Prof. Vethake, of New York. The first number of this new Quarterly will be ready in a few days. Gentlemen desirous of examining the same with a view of subscribing for it, are invitee to call and enter their names.

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Just published by LILLY, WAIT & CO. feb. 1·

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II. Sir Philip Sidney's Defence of Poesy, Selden's Table Talk,
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VI. } bert, Hooker, and Sanderson.
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March 22.

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